A U M

By the fall of drops of water, by degrees, a pot is filled; let this be an example for the acquisition of all knowledge, virtue and riches. —HITOPADESA.

THEOSOPHY

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THE PROGRAM OF THE MASTERS

UNIVERSAL Brotherhood is the Ideal of every human being who would lift himself and his fellows out of the thoughtless jog-trot of selfish every-day existence. Not the idea of brotherhood with which we are all *painfully* familiar—the brotherhood of race, of creed, of sect, of party, or of caste, but that noble ethics which has the whole of nature for its object, and which embraces every friend of the human race.

Not in any organized effort known to mankind is such a Brotherhood to be had or hoped for. Our religions, our sciences, our governments, our systems of education, whatever else may be claimed for them, are but palliatives; at best they do not reach to the true cause of human woes and sorrows. That cause is ignorance—ignorance of the spiritual condition of man, his aim and destiny. Hence the program of the Masters is that of Moral Education. Their doctrine teaches the Spiritual *identity* of all beings. Spiritual man is a Soul, and as such stands among material things. This Soul is aware of what it requires—it demands Brotherhood *in actu,* and altruism not simply in name. Man is his own Savior—or his own destroyer. Their doctrine is that of the *moral* responsibility of man for his every thought, word, and deed. There is no room here for any dogma of a personal god, of vicarious atonement, of miracle, of salvation or reform through favor, or fear, or force. The attainment of true Wisdom is not by means of phenomena, but under the Law of self-induced and self-devised effort—*enlightened* philanthropy. Through such a study of Universal Brotherhood the truth in all things may be ascertained. It is the First Object of every true Theosophist.

THEOSOPHICAL CAUTION AND PRECAUTION

H. P. BLAVATSKY, speaking once to some of her closest students told them a truth which anyone so minded can quickly verify by observing others—or himself. She said: "The very manner in which one approaches Theosophy is itself a test."

It is a test of Theosophy, as well as of the student who approaches its teachings. It is a test of Teacher as well as of pupil; of Guru and Chela, of subject and object, both. The true Teaching and the true Teacher invite the closest, most searching test to which they can be put by those who approach. The more they are studied, examined, cross-examined, compared and tried out in every way known or open to the investigator, the more their truthfulness will be revealed to him. Why has Theosophy failed with so many who have approached its portals? Because they did not study it scientifically—using that word in its best and highest signification. There is an overwhelming amount of verifiable testimony known or ascertainable by the most ordinary man which will convince him that Theosophy is a veritable Book of Knowledge—so far as testimony and evidence can give conviction. The facts are there, the historical, the logical, the philosophical, the moral and physical facts which constitute the body of evidence. The great part of H. P. B.'s monumental labors was devoted to amassing and making these facts accessible to every inquiring mind. The first test of Theosophy is, at one and the same time, the first test of the inquirer. Has he studied the facts? Has he verified them? If not, *he* has failed—not Theosophy; and Theosophy is manifestly not for him.

But the facts known, comes the second test: what is their effect as regards Theosophy, and on the enquirer himself? For facts are valueless in themselves. The world and every man in it groan under the ever-increasing mass of "facts" which press upon them from all sides. Not the great scientist only, but the most ordinary man, is engaged in an incessant struggle with facts, both agreeable and disagreeable. In this struggle each one relies upon some fact or facts which form, for him, the fulcrum of his existence. Religion, as a theory of life, is one such fact: Science is another; Theosophy is a third. Which of these theories of life, or metaphysical facts, is true? That is the question. Whichever one may be true, it is certain that it will run counter to many a fond hope, many a cherished idea, many

a deep-rooted conviction. We often hear of the "struggle for life"; of the "struggle between religion and science." These are but mock-combats compared with the struggle which supervenes for the student who, after studying the facts, the evidence, says to himself, "Theosophy is true." The question now becomes intimate: will *he* be true?

Here comes the great test—a test which few pass in any given generation of "searchers for Truth." There have been thousands of failures among Theosophists who had and have no doubt that Theosophy is "true." Theosophy has never yet failed to stand any and every test and come out of them unscathed; not so with those who have sought to test it. Of what use to "know the truth" about anything—and lie about it? There is here the basic barrier of loyalty, of integrity, of constancy, of devotion, confronting every applicant without distinction. No man can be dishonest and know honesty. No man can be untrue to what he holds true and know Truth. The man who steals but once in a life-time, under no matter what stress, or in no matter what amount, is a thief. The man who bears false witness for no matter what friend, in no matter what emergency of self-preservation, is untrue.

Theosophy seen to be true, its principles and practice, its philosophy and ethics, become at once the foundation of conduct—or a mill-stone round the neck of the student. He has to reform his own principles, his own mind, his own words and deeds, to conform to the True—or go at accelerating speed in the opposite direction. Truth knows no compromise. Honesty knows no compromise. Loyalty knows no compromise. Fidelity knows no compromise. There are degrees—of *dis*honesty; degrees of *dis*loyalty; degrees of *in*fidelity; degrees of *un*truthfulness; degrees of *im*perfections of every kind—but there are no degrees of perfection, of truth, of fealty. They are —or they are not. Truth is one, in all three worlds, and in every creature. Honor and loyalty and devotion are one wherever found. The ruin of the promising student is in the attempt to compromise—to "carry water on both shoulders," to "serve two masters." More Theosophy is seen to be true, more Human Nature is seen to be fundamentally false—and that "human nature" is the mind of the student as well as of the race. "The self of Matter and the SELF of Spirit can never meet, one of the twain must disappear." Theosophy is *sui generis,* as mathematics is *sui generis,* as truth, honesty, loyalty, are *sui generis.*

Many are those who have sought to pull down the Divine to the level of the human; their "mental reservations" have but comprom-

ised themeselves, have but roused the infernal in them—for the demoniac is closer to "human nature" than is the Divine."

Thus every sect of religion; thus every science which seeks to conquer, not to serve, great Nature. Theosophy is the "gospel of hope and *responsibility*." He who would take the Soul's ransom and attempt to use it for any other purpose than the purposes of Soul, "better for him that a mill-stone were hanged round his neck and he were drowned in the depths of the sea." The countless wrecks which line the "*straight* and narrow Path" of pure Theosophy began in compromise—and ended in failure. The psychic, the medium, the "brother of the Shadow," began by compromise: they saw the Path is "narrow," not that it is *straight*.

FROM A STUDENT'S NOTE-BOOK

Intelligent people know that continual "nagging" at a child is an ineffective as well as disagreeable method of aiding the child to correct defects. Fretful repetition fails to hold its victim's attention; parent or teacher soon loses the child's respect. Why not apply what we thus know to our own corrective work? The personal nature is no more than a "child." Training it is a true application of "child-culture." Impatient nagging at ourselves over our faults and failings will not cure them. Why not interest our "child" along constructive lines by giving it constructive direction? The faults and failings will die of inanition in time, if the mind is taken off them, and placed upon their opposites. The personal nature will *grow* away from them.

To understand the law of Compensation, mere thought and theoretical application—though necessary—will never be sufficient. Only as the small happenings and casual contacts of every day are seen to be the Law in actual operation, accepted, and dealt with accordingly, can its *principle* be laid hold of by the mind and heart. Their power over us will gradually be replaced by our power over them, as events to be welcomed and made use of, whether pleasant or unpleasant. Thus understanding is built into the very fabric of our being, feeling gives way gradually to manasic perception, desire to the reign of Will. The "Spiritual life" is not so far away, nor requires some other plane of substance for its development; our present environment, inner and outer, is sufficiently rich—and immediately available.

SCIENCE AND THE SECRET DOCTRINE

XVII

> The "Father" of primitive physical man, or of his body, is the vital electric principle residing in the Sun. The Moon is its Mother, because of that mysterious power in the Moon which has as decided an influence upon human gestation and generation, which it regulates, as it has on the growth of plants and animals. The "Wind" or Ether, standing in this case for the agent of transmission by which those influences are carried down from the two luminaries and diffused upon Earth, is referred to as the "nurse"; while "Spiritual Fire" alone makes of man a divine and perfect entity. (*Secret Doctrine,* 1888, II, 105).

THE mind, scientific or otherwise, is moved in its most recondite ratiocinations far more by habitudes and customs than by clear logic. What, for instance, is the *real* basis of our distinction between the living and the non-living? That which is self-moving? But all nature taken as a whole is just that. That which reproduces itself? The slow crumbling of the stones, their transmutation to mud, to sediment, and under fire and pressure, to new rocks, is as much *death and reproduction* as anything in biologic nature. A high state of organism? Verily, the atom itself is now found to be more highly organized than many a "living" form had been thought to be. Consciousness? But orthodox science bends all effort to prove life *mechanical* in its nature; hence, unless the existence of consciousness in the Universe at all be denied, consciousness is immanent in all matter, its manifestation solely a matter of degree.

No: stripped of learned verbiage and sophistry, our actual definition of the "living" is that which partakes in some way or other of characteristics similar to our own. Living things move with flexible fibres; they possess an inner juiciness; they react to heat and cold; they reproduce themselves by parturitive processes.

Our distinction, then, is essentially that made by the child-mind, anthropomorphic to the core; sired by blindness and not by perception; habit and not reason; thoughtlessness and not thought. The fact that all the schools of orthodox science and philosophy have been, with all our "progress", at tooth and claw over the definition of "life" since there have been such schools, ought to prove the point.

Thus we see again the Theosophic theorem, *that all nature is equally alive and organic.* With the vast primeval Acosmism, the

Chaos which ever exists behind and within the visible, from which the visible sprang and to which it will return, we are not now concerned. . . .

Could one perceive on the *atomic and electronic* plane of any living body—then what? Safe to say, at least, that *all* the characteristics of "life" which to our present perceptions distinguish blood from stone, would vanish. Just so with our present vision of the organism of sun, moon, earth, and ourselves, a class of *cells* within that organism. Certainly the personality of a "man" is known to his cells only as a set of *influences;* could those cells reason, without any doubt such influences would seem to them inorganic or cosmic.

Such *living* astronomical influences are now in process of discovery by science; and "living" we must perforce call them, unless prepared to term non-living the human body to which they have such intimate relation.

Readers know well now that human health depends upon the absorption of the direct ultra-violet rays from the sun—call them "vital" or not. But there is a cycle of variability to the supply of those rays, causing a fluctuation in the life-giving powers of as much as one-half, over four years.[1] Such a variation the cells of a human body suffers for every fatigue-cycle—nay, for every heart-beat.

Dr. G. Pokrowski, of Moscow,[2] has prepared a set of curves showing the variation of various biological and physical factors on the earth, with the cycles of solar activity. The correspondence is as exact as the vicissitudes of the cell within an animal body under the biological cycles of that body.

Nor has the cold and silent emplacement of our sinister mother-creator, the moon, remained uninvaded by the nascent school of astro-biological science. It has been learned that as concerns the sun, there is a daily cycle of human births, having a minimum in the afternoon and a minimum between midnight and 4 A. M.; a cycle long noted by many observers, medical and lay. There are certain subsidiary solar cycles for males; three maxima, between midnight and 2 A. M., at 7 A. M., and 6 P. M., with female births distributed more regularly. As to the moon, forty minutes after its passage across the inferior meridian, the number of births diminishes 20 to 50 per cent. below the hourly average. The number is greatest with the moon at about 60 degrees with the horizon. During full moon the number of male births lessens, then increases suddenly about 30

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[1] Dr. Edison Pettit, Carnegie Institute, Press of June 26, 1928.
[2] *Science,* April 13, 1928.

per cent., reaching a maximum 2½ days after full moon. The general effect of the moon, it is stated, is greater on females than on males.[3].

The relation of the "female" moon to female births, of the "male" sun to male births, in the above quotation, from the Secret Doctrine, cannot be overlooked. Through all mythology—*symbolic science*—the Ocean of Matter, with which the moon is associated, is female, and Spirit, of which the sun is traditional symbol, of whose forces it is actual transmitter, is male. Let not this be any incentive to sexual anthropomorphization of those bodies, nor warrant for the Mohammedan idea of relative status of the sexes. The manifest Universe can exist but suspended between the two great *polarities* of nature—light and darkness, spirit and matter, positive and negative magnetism, of which physiological and psychic sex differences are minor, temporary, and subsidiary symbols. Sex worship and the erection of male and female gods, of which all religions, Christianity as much as any, have been guilty, are the polar inversion of the true order of perception. Science itself now knows that physical sex differences are but the natural outcome of the play of physiological forces on the lowest planes.

The Earth is in fact a huge *living being* as much as any animal body is; its electric and magnetic disturbances, its storms, earthquakes and convulsions are *biological* phenomena, mental and emotional reactions, even though on such a vast scale and so impersonal as to escape detection for what they are.[4] And its mental and emotional *principles* reside within the mass mind and soul of mankind.

Like other organisms, the earth has an entity and unity of its own, its sphere of circumambient electric vitality, varying with the daily round of the sun and thus necessarily affecting the vital currents of all beings;[5] it has its digestive and osmosing coating like that of any amoeba; its atmosphere which disintegrates and sifts into fertile dust the countless tons of meteoric material which fall upon it every year, and whose crashing impact would otherwise render human life impossible; and it even has its tough integument of protective matter, thus described by a Mahatma:

> The instrument is very ingenious and can hardly fail to give splendid results on a journey of a few thousand metres there and back; there being between the Paris observatory and its fortifications no atmosphere, no meteoric masses to impede the ray's progress; and that ray finding quite a different quality of a

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[3] *La Presse Medicale,* Paris, quoted in Literary Digest, Jan. 26, 1929.
[4] *Secret Doctrine,* II, 400 et circa.
[5] *Science,* Apr. 19, 1929. Article by Prof. Fernando Sanford.

> medium to travel upon than the ether of Space, the ether between the Sun and the meteoric *continent* above our heads, the velocity of light will of course show some 185,000 and odd miles per second, and your physicists shout "Eureka"! Nor do any of the other devices contrived by science to measure that velocity . . . answer any better. All they can say is that their calculations are *so far* correct. Could they measure light *above* our atmosphere they would soon find that they were wrong. (A letter to A. P. Sinnett in the '80's).

There are inner and outer skins, currents of influx and efflux, a constant transmission and transmutation of forces between our surface and outer space. That cosmic dust described by the Master so long ago, is now known to science; a layer of particles, thought to be 100 miles above the surface, is considered to be a reflector of radio waves.[6] Dr. Carl Stormer[7] found signs of a reflecting surface far out, which he thought to be the edge of an enormous electron cloud driven out from the sun. H. T. Stetson, of Harvard, observed on midnight of March 28, 1929,[8] what he could only ascribe to an intermingling and interaction of the solar corona and the electrically excited atmosphere of the earth—a lunar halo with an auroral glow during a period of auroral action. He says it gives "food for thought." It does.

The poles are the storehouses and transmitters of solar energy, the primal cause of all life on earth.[9] Yet there is more than this, and the science of "skins of the earth" is yet almost untouched. Absorption bands in the spectrum of the sun[10] show that the air is charged with ozone 50 to 100 miles overhead; the polar light and the dim greenness of the night sky, "show that some sort of electrical and light-producing action is present in the upper atmosphere." What is this action—this laboratory maintained by earth upon her frontiers, protective, perhaps, against light-forces under which human life could not be maintained, but also—delusive?

Dr. Chas. F. St. John, of the Mount Wilson Observatory,[11] going further afield, says that a heavy layer of ozone 50,000 miles above the surface of the earth, will make it impossible for all time to discover certain elements not within wave lengths accessible to man, as their light will not pass through this layer. "This," he says, "is the most maddening thing known to astronomers." Aye; but the difficulty is penetrable by the wisdom which, so far in advance of modern spectroscopy, could write:

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[6]Drs. H. B. Maris and E. O. Hulburt, *Los Angeles Times*, Apr. 28, 1929.
[7]*The Week's Science*, Nov. 12, 1928.
[8]*Science*, April 13, 1928.
[9]*S. D.* I, 529; I, 204.
[10]*Scientific Monthly*, August, 1928.
[11]*Los Angeles Times*, Feb. 22, 1929.

> Now that the conditions and laws ruling our solar system are fully developed; and that the atmosphere of our earth, as of every other globe, has become, so to say, a crucible of its own, Occult Science teaches that there is a perpetual exchange taking place in space of molecules, or of atoms rather, correlating, and thus changing their combining equivalents on every planet. Some men of Science . . . begin to suspect this fact, which has been known for ages to the Occultists. The spectroscope only shows the probable similarity (on external evidence) of terrestrial and sidereal substance; it is unable to go any farther, or to show whether atoms gravitate towards one another in the same way and under the same conditions as they are supposed to do on our planet, physically and chemically . . . the essence of Cometary matter, for instance, "is totally different from any of the chemical or physical characteristics with which the greatest chemists and physicists of the earth are acquainted." And even that matter, during rapid passage through our atmosphere, undergoes a certain change in its nature. Thus not alone the elements of our planets, but even those of all its sisters in the Solar System, differ as widely from each other in their combinations, as from the Cosmic elements beyond our Solar limits. (*Secret Doctrine,* I, 142).
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> *Firstly,* "that neither stars nor the sun can be said to be constituted of those terrestrial elements with which the chemist is familiar, though they are all present in the sun's outward robes—and a host more of elements so far unknown to science."
>
> *Secondly,* that our globe has its own special laboratory on the far-away outskirts of its atmosphere, crossing which, every atom and molecule change and differentiate from their primordial nature. (*S. D.* I, 583).

Unsolved; perhaps always to remain so to physical science, these mysteries; yet Nature has no veil for the Eye of Spirit which glowed so brilliantly within the brain of H. P. Blavatsky. That vision is the heirloom and potential power of the Spirit of man; the Spirit as integer, of the whole of nature's forces, when self oblivious, merged into Universal Cosmic Perception, partaker æons in advance of the unity of the "Great Day be-with-us." Those who have abnegated all that makes life seem worth living to the animal man, who have rent asunder and cast into the dustbin of the cosmos the garments of self-personality—they, like her, come to know the meaning of that Day.

THE ASTRAL LIGHT

THE QUESTION, "Just what is the astral light?" is one of the many that arise periodically in the minds of some students who are not satisfied with definitions, by whomsoever set down, but who feel, rather, that some self-developed perception of Theosophical teachings is necessary if the individual is to gain a real apprehension of them. Perhaps a helpful approach to a self-devised answer may be found by some through the following suggestions—themselves no more than tentative efforts to "work things out," and to be taken merely as stimulus to thought, in the attempt to bring the teachings "home."

"The astral light is the memory of God," writes H. P. B. What God? The internal Deity, which is each one, must be meant. Otherwise the basic principle of all Theosophic teaching is set at naught. "Light is substance," She states, so "astral light" must be substance somehow qualified and conditioned. It is a great "picture gallery," so there must be some lens by means of which the pictures are taken, and some film upon which to take them. It is metaphysical, not physical, so it cannot be considered in external terms of time, place or causality. It has two aspects, higher and lower.

What sort of "camera" could possibly supply all these requirements: God, memory, light, lens, higher and lower substance providing all possible qualities and conditions, and a nature that is essentially metaphysical? MAN, and man only—the microcosm of the macrocosm, the epitome of the whole cosmos.

Each one, then, must necessarily find, grasp and understand the astral light *in himself*—not outside. Any other conception is erroneous in principle, misleading, mechanical and *physical.*

"Man is a seven-principled being," states the teaching. A principle is a basis for action. It is a mode, means, method or instrument by means of which Consciousness—our very Self—may be so qualified or conditioned that it may be aware of, and respond to stimulus upon, any plane of substance. The principle is not objective to the consciousness, or intelligence, except upon the plane appropriate to its operation. Thus, body is objective to our consciousness upon the physical plane; astral body on the astral plane; desire upon the plane of desire; mind, as idea, on the plane of mind.

If the astral light is "inside," and thus only to be found and understood, what two of our principles should provide channels or means of conscious contact with its two aspects? Would they

not be *Kama,* passion and desire; and *Buddhi,* spiritual discernment? Thus, the astral light, to each one, would be his own *Kama,* and his own *Buddhi*—using the words "his own" in connection with these cosmic principles only for the purposes of this discussion.

But neither *Kama* (sometimes called "*Buddhi* reversed") nor *Buddhi* are *forms* or instruments. They provide neither lens nor film by means of which a picture may be taken. *Manas* is the lens for both aspects of the astral light: *Manas* seated in *Kama* for the lower aspect, with astral body acting as film (which must be why in the *Glossary* H. P. B. says that the astral light corresponds to the second principle in man); and *Manas* seated in *Buddhi* for the higher aspect, with *Akasa* serving as film. (*Secret Doctrine* I, 13, states that *Akasa* corresponds to *Manas.* W. Q. J. in the *Ocean* calls *Akasa* the connecting link between matter on the one side and spirit-mind on the other).

Our astral light, then, is that "portion" of the cosmic principle *Kama* which our *personal* nature enables us to contact. It is, in its higher aspect, that "portion" of the cosmic principle *Buddhi* which our *egoic* nature enables us to contact.

Corresponding in many respects is the teaching concerning the after-death states: the first, *Kama-loca, is* the lower astral light; that which suceeds *Devachan,* after the best of the life last lived has been assimilated and the Ego is at last freed, *is* the higher astral light.

What becomes of all this chatter about "reading the Akashic records," if the foregoing be a true approach to some consideration of the teachings? How could one take for knowledge mere "capers" in the astral light, or barrel-voiced soundings in it? Would one who had united *Lower Manas* to *Higher Manas,* and *Higher Manas* to *Buddhi*—become a veritable God, while still alive and awake in a human body—ever make any claims? Would a consciously immortal being trade upon his powers? Never! The claim always nullifies itself and stultifies the claimant—to one who has even a slight grasp of the age-old teachings.

"That power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men."

THE POWER OF DISCRIMINATION

IT IS no exaggeration to say that from one point of view, the end of evolution is the acquisition by each unit of the power of perfect discrimination. This power when reduced to its lowest terms might be defined as the power to distinguish between that which eternally *is*, and that which is just as eternally changing and disappearing; and it enables its possessor to steer his course on the ocean of life with unerring precision. The perfection of the power of discrimination is the mark of the adept. The adept is the perfect embodiment of correct choices, hence the self-conscious agent and co-worker of the impersonal law. At this stage of evolution the Law and its self-conscious embodiment are one and inseparable.

What is the beginning of "I am I" consciousness, but the first glimmer of the sense of discrimination between the world of Reality and the worlds of illusion, between the immortal and the ever dying? And what is evolution, once the "I am I" or man stage is reached, but the ever expanding and deepening of the "I am I" consciousness, until it includes and becomes at one with the Self of All?

Discrimination is not, therefore, merely an intellectual faculty, but it is of the very essence of the higher, spiritual mind. This higher discrimination is synthetic in its operation and the recognition of universal brotherhood is its ethical aspect. There is a kind of discrimination which the lower mind possesses, which is the shadow and gross reflection of the discrimination of the spiritual soul; and this lower discrimination is analytic and separative in its operation. In the latter case, the "I am I" consciousness is contracted, the individual gradually dissociating himself from the rest of life, and that which constitutes merely ephemeral differences is taken for reality. There is inversion of the true spiritual sense of perception. The problem of human evolution is to replace this lower by the higher discrimination.

Discrimination is not a faculty which can be imposed upon the individual from without. In its very nature it is an inner power; others cannot discriminate or choose for us. The one cardinal law of all spiritual progress in the human kingdom is that it shall proceed from and be initiated by the individual himself as a center. The help of the immemorial teachings of the Wisdom-Religion and of their custodians cannot reach man until he himself has called them forth. No amount of physical proximity with the great and no amount of mere reading of the *Secret Doctrine* and other sacred texts will ever

give one wisdom unless one has first awakened in himself his center of spiritual perception and discrimination. Without this inner awakening, the study of the records of the eternal wisdom, instead of being a blessing, may prove a curse. Witness the numerous creeds, sects and cults, all perversions of the One truth. Unless a man has uprooted all preconceptions, many of them of a very subtle nature, he wll never acquire the power to discriminate between the pure teachings of Theosophy and the bizarre doctrines which go under the name of Theosophy. The progaganda and success of pseudo-Theosophy is possible because of the subtle bias in the minds of the race due to long adherence and enslavement to sectarianism.

The second object of the Theosophical movement calls for "the study of ancient and modern religions, philosophies and sciences and the demonstration of the importance of such study." It must be recognized by all that the prime purpose of such study is to develop the power of discrimination culminating in the perception that the origin, basis and root of all religions, philosophies and sciences is ever One, and that is Theosophy. If the comparative study leads to a bias in favor of a particular religion, a particular philosophy or a particular science, then the purpose of the comparative study has been lost and the individual is once again side-tracked for that incarnation. What may also side-track a beginner is the exaggerated application of the second object of the Theosophical Movement. The comparative study of religions does not mean that the student is to spend his whole life in sampling every sect, cult and movement extant in the world. The number of these schools is almost as plentiful as the number of ambitions and self-seeking leaders; and the discrimination to be attained by the student through the pursuit of the second object is quickly to see through all cults, to appraise them at their true value and to hold fast to that which is Eternal.

It is only by holding fast to that which is Eternal, that spiritual discrimination can be achieved and a link maintained whereby the hiatuses of life—personal deaths—can be successfully bridged. Upon re-entering incarnation the Ego brings back with it only tendencies and powers—all specific and concrete contacts are lost until re-established. It is by the power of discrimination alone that contact with Theosophy is re-established from life to life. The early re-establishment of this contact is of transcendent importance, once the Ego has conciously undertaken its evolution along the Path. If the mind is biased and colored in any direction, that may either divert one from the truth for that incarnation or else produce a contact so late, that but little progress can be made in that life. It is only when

the student resolves to surrender all for the truth *now* that he can hope quickly to find his way back to it in future incarnations. If the student has been inspired sufficiently with the value of Theosophy, then let him not forget that unless its fundamentals are assimilated by his Imperishable Self, he will carry none of its wisdom back with him on his return here, for he will lack the power to discriminate between truth and falsehood. It requires great inner strength to see through and resist the well nigh over-whelming impressions of this plane of *maya*. Reality is never on the surface and unity is buried deep within the heart of nature. And yet the devoted disciple is not left entirely to himself. But help is not arbitrarily given—not in a universe of law. It must have been earned by the recipient—earned, through devotion and through service.

In a letter sent by Master K. H. in 1884 to Miss Francesca Arundale, who was then connected with Mr. Sinnett's London Lodge, and which is reprinted in *Theosophy* Vol. X. we find the following:

> . . . "The converging lines of your Karma have drawn each and all of you into this Society as to a common focus that you may each help to work out the results of your interrupted beginnings in the last birth. None of you can be so blind as to suppose that this is your first dealing with Theosophy? You surely must realise that this would be the same as to say that effects came without causes. Know then that it depends now upon each of you whether you shall henceforth struggle alone after spiritual wisdom through this and the next incarnate life, or in the company of our present associates, and greatly helped by the mutual sympathy and aspiration. Blessings to all—deserving them.

If we understand the historical setting in which this letter was written and the part played in the early days of the present Theosophical Movement by the London Lodge, by Mr. Sinnett and others, we shall the more appreciate the bearing and significance of Master's words. These early Theosophists were given golden opportunities—opportunities, no doubt, which they earned in past lives—only to throw them away in this life. They lost their power of discrimination and adhered stubbornly to their own plans, rather than to the lines laid down by Masters. In the opening of the letter just quoted from the Master writes:

> "The day of the separation is close at hand, and I would say to you a few words."

Is this to be understood only as a separation for this incarnation, or may it not also imply a separation for lives and ages to come? As great as is the opportunity, so great must be the Karmic consequences of the abuse of that opportunity. From the same letter:

> "The members of the London Lodge have such an opportunity as seldom comes to men. A movement calculated to benefit an English speaking world is in their custody" . . .
>
> "Think you the truth has been shown to you for your sole advantage? That we have broken the silence of centuries for the profit of a handful of dreamers only?"

The line of work here laid down is very evident. It was first, foremost and all the time to work unceasingly and unselfishly for brotherhood. It was alone by such work that not only would the sense of true discrimination be kept alive, but also the right to be in turn helped be earned in this and future lives. This right to be helped is not due to any decree of Masters or any other beings, but to the law of super-nature, itself. The laws of the spiritual plane in which Masters dwell are compassion and non-separateness, and through the exercise of these virtues we enter directly into the current of the divine life, and all blessings flowing thereupon. To know this and to live accordingly is to be fortified with that power of discrimination, which will never more lead the disciple off the true Path. The LAW fails none who trust in it; neither can it favor those who, while professing it, hope to deflect its inexorable operation as far as they are concerned; for IT is not a person, nor a respecter of persons.

FROM A STUDENT'S NOTE-BOOK

When one is "too tired to study" that is often a most favorable time to get out the books and go to work. The personal nature—which is the only "tired" part—has temporarily weakened its hold, and perception will be clearer, if resolution is summoned and maintained for a little while. Soon an active and satisfying interest will replace dogged determination, and the *real* mind will exercise itself. Its own natural motion will become operative, carrying one along with it—to deep and appreciative enjoyment of the philosophy, and better understanding of its depth, range and precise application. All notions of "tiredness" drop away, for they do not obtain here; such exercise leaves the student actually refreshed, for the psychic and mental departments need exercise just as much as the body does.

JESUS: INITIATE AND TEACHER

II

THAT the apostles had received a "secret doctrine" from Jesus, and that he himself taught one, is evident from the following words of Jerome, who confessed it in an unguarded moment. Writing to the Bishops Chromatius and Heliodorus, he complains that "a difficult work is enjoined, since this translation has been commanded me by your Felicities, which *St. Matthew himself, the Apostle and Evangelist,* DID NOT WISH TO BE OPENLY WRITTEN. For if it had not been SECRET, he (Matthew) would have added to the *evangel* that which he gave forth was his; but he made up this book sealed up in Hebrew characters, which he put forth *even in such a way* that the book, written in Hebrew letters, and *by the hand of himself,* might be possessed *by the men most religious*, who also, in the course of time, received it from those who preceded them. But this very book they never gave to any one to be transcribed, and its *text* they related some one way and some another." And he adds further on the same page: "And it happened that this book, having been published by a disciple of Manichæus, named Seleucus, who also wrote falsely *The Acts of the Apostles*, exhibited matter not for edification, but for destruction; and that this book was approved in a synod which the ears of the Church properly refused to listen to."

He admits, himself, that the book which he authenticates as being written "*by the hand of Matthew;*" a book which, notwithstanding that he translated it twice, was nearly unintelligible to him, for it was arcane or *a secret*. Nevertheless, Jerome coolly sets down every commentary upon it, except his own, as *heretical*. More than that, Jerome knew that this *original Gospel of Matthew* was the expounder of the only true doctrine of Christ; and that it was the work of an evangelist who had been the friend and companion of Jesus. He knew that if of the *two Gospels*, the Hebrew in question and the Greek belonging to our present Scripture, one was spurious, hence heretical, it was not that of the Nazarenes; and yet, knowing all this, Jerome became more zealous than ever in his persecutions of the "Hæritics." Why? Because to accept it was equivalent to reading the death-sentence of the established Church. The *Gospel according to the Hebrews* was but too well known to have been the only one accepted for four centuries by the Jewish Christians, the Nazarenes, and the Ebionites. And neither of the latter accepted the *divinity* of Christ.

If the commentaries of Jerome on the Prophets, his famous *Vulgate*, and the numerous polemical treatises are all as trustworthy as this version of the *Gospel according to Matthew*, then we have a divine revelation indeed.

Why wonder at the unfathomable mysteries of the Christian religion, since it is perfectly *human*? Have we not a letter written by one of the most respected Fathers of the Church to this same Jerome, which shows better than whole volumes their traditionary policy? This is what *Saint* Gregory of Nazianzen wrote to his friend and confident *Saint* Jerome: "Nothing can impose better on a people than *verbiage*; the less they understand the more they admire. Our fathers and doctors have often said, not what they thought, but what circumstances and necessity forced them to."

This search after truth leads us, indeed, into devious ways. Many are the obstacles that ecclesiastical cunning has placed in the way of our finding the primal source of religious ideas. Christianity is on trial, and has been, ever since science felt strong enough to act as Public Prosecutor. A portion of the case we are drafting in this book. What of truth is there in this Theology? Through what sects has it been transmitted? *Whence was it primarily derived?* To answer, we must trace the history of the World Religion, alike through the secret Christian sects as through those of other great religious subdivisions of the race; *for the Secret Doctrine is the Truth*, and that religion is nearest divine that has contained it with least adulteration.

We can assert, with entire plausibility, that there is not one of these sects—Kabalism, Judaism, and our present Christianity included—but sprung from the two main branches of that one mother-trunk, the once universal religion, which antedated the Vedaic ages — we speak of that prehistoric Buddhism which merged later into Brahmanism. The religion which the primitive teaching of the early few apostles most resembled—a religion preached by Jesus himself—is the elder of these two, Buddhism.

In the Nazarene or Bardesanian System, which may be termed the Kabala within the Kabala, the Ancient of Days—*Antiquus Altus*, who is the Father of the Demiurgus of the universe, is called the *Third* Life, or *Abatur;* and he is the Father of Fetahil, who is the architect of the visible universe, which he calls into existence by the powers of his genii, at the order of the "Greatest;" the Abatur answering to the "Father" of Jesus in the later Christian theology. These two superior *Lives* then, are the crown within which dwells the greatest *Ferho*. "Before any creature came into existence the Lord Ferho existed." (Codex Nazaraeus, 1., p. 145).

One by one the tide of time engulfed the sects of the early centuries, until of the whole number only one survived in its primitive integrity. That one still exists, still teaches the doctrine of its founder, still exemplifies its faith in works of power. The quicksands which swallowed up every other outgrowth of the religious agitation of the time of Jesus, with its records, relics, and traditions, proved firm ground for this. Driven from their native land, its members found refuge in Persia, and today the anxious traveller may converse with the direct descendants of the "Disciples of John," who listened, on the Jordan's shore, to the "man sent from God," and were baptized and believed. This curious people, numbering 30,000 or more, are miscalled "Christians of St. John," but in fact should be known by their old name of Nazareans, or their new one of Mendæans.

To term them Christians, is wholly unwarranted. They neither believe in Jesus as Christ, nor accept his atonement, nor adhere to his Church, nor revere its "Holy Scriptures." Neither do they worship the Jehovah-God of the Jews and Christians, a circumstance which of course proves that their founder, John the Baptist, did not worship him either. And if not, what right has he a place in the *Bible,* or in the portrait-gallery of Christian saints? Still further, if Ferho was his God, and he was a "man sent by God," he must have been sent by Lord Ferho, and in his name baptized and preached? Now, if Jesus was baptized by John, the inference is that he was baptized according to his own faith; therefore, Jesus too, was a believer in Ferho, or Faho, as they call him; a conclusion that seems the more warranted by his silence as to the name of his "Father." And why should the hypothesis that *Faho* is but one of the many corruptions of Fho or Fo, as the Thibetans and Chinese call Buddha, appear ridiculous? In the north of Nepaul, Buddha is more often called *Fo* than *Buddha.*

What the actual Baptists, *el-Mogtasila,* or Nazareans, do believe, is fully set forth in other places, for they are the very Nazarenes of whom we have spoken so much, and from whose *Codex* we have quoted. Persecuted and threatened with annihilation, they took refuge in the Nestorian body, and so allowed themselves to be arbitrarily classed as Christians, but as soon as opportunity offered, they separated, and now, for several centuries have not even nominally deserved the appellation.

But where else can science find so good a field for biblical research as among this too neglected people? No doubt of their inheritance of the Baptist's doctrine; their traditions are without a break. What

they teach now, their forefathers taught at every epoch where they appear in history. They are the disciples of that John who is said to have foretold the advent of Jesus, baptized him, and declared that the latchet of his shoe he (John) was not worthy to unloose. As they two—the Messenger and the Messiah—stood in the Jordan, and the elder was consecrating the younger—his own cousin, too, humanly speaking—the heavens opened and God Himself, in the shape of a dove, descended in a glory upon his "Beloved Son!" How then, if this tale be true, can we account for the strange infidelity which we find among these surviving Nazareans? So far from believing Jesus the Only Begotten Son of God, they actually told the Persian missionaries, who, in the seventeenth century, first discovered them to Europeans, that the Christ of the *New Testament* was "a false teacher," and that the Jewish system, as well as that of Jesus (?), came from the realm of darkness! Who knows better than they? Where can more competent living witnesses be found? Christian ecclesiastics would force upon us an anointed Saviour heralded by John, and the disciples of this very Baptist, from the earliest centuries, have stigmatized this ideal personage as an imposter, and his putative Father, Jehovah, "a spurious God," the Ilda-Baoth of the Ophites! Unlucky for Christianity will be the day when some fearless and honest scholar shall persuade their elders to let him translate the contents of their secret books and compile their hoary traditions! It is a strange delusion that makes some writers think that the Nazareans have no other sacred literature, no other literary relics than four doctrinal works, and that curious volume full of astrology and magic which they are bound to peruse at the sunset hour, on every Sol's day (Sunday).

Both Pagan philosophy and Christianity, however, owe their elevated ideas on the soul and spirit of man and the unknown Deity to Buddhism and the Hindu Manu. No wonder that the Manicheans maintained that Jesus was a permutation of Gautama; that Buddha, Christ, and Mani were one and the same person, for the teachings of the former two were identical. It was the doctrine of old India that Jesus held to when preaching the complete renunciation of the world and its vanities in order to reach the kingdom of Heaven, Nirvana, where "men neither marry nor are given in marriage, but live like the angels."

Gautama-Buddha is mirrored in the precepts of Christ. In the sacred Jaïna books, of Patuna, the dying Gautama-Buddha is thus addressed: "Arise into *Nirvi* (Nirvana) from this decrepit body into which thou hast been sent. Ascend into *thy former abode,* O blessed Avatar!" This seems to us the very opposite of Nihilism.

If Gautama is invited to re-ascend into his "former abode," and this abode is Nirvana, then it is incontestable that Buddhistic philosophy does *not* teach final annihilation. As Jesus is alleged to have appeared to his disciples after death, so to the present day is Gautama believed to descend from Nirvana. And if he has an existence there, then this state cannot be a synonym for *annihilation.*

If both, aware of the great danger of furnishing an uncultivated populace with the double-edged weapon of *knowledge which gives power,* left the innermost corner of the sanctuary in the profoundest shade, who, that is acquainted with human nature, can blame them for it? But while one was actuated by prudence, the other was forced into such a course. Gautama left the esoteric and most dangerous portion of the "secret knowledge" untouched, and lived to the ripe old age of eighty, with the certainty of having taught the essential truths, and having converted to them one-third of the world; Jesus promised his disciples the knowledge which confers upon man the power *of producing far greater miracles than he ever did himself,* and he died, leaving but a few faithful men, only half way to knowledge, to struggle with the world to which they could impart but what they *half*-knew themselves. Later, their followers disfigured truth still more than they themselves had done.

There never was a great religious reform that was not pure at the beginning. The first followers of Buddha, as well as the disciples of Jesus, were all men of the highest morality. The aversion felt by the reformers of all ages to vice under any shape, is proved in the cases of Sâkya-muni, Pythagoras, Plato, Jesus, St. Paul, Ammonius Sakkus. *(Collated from the writings of H. P. B.)*

(To be continued)

MASKED WISDOM

Mere reticence is not a sign of Wisdom. It is one of Wisdom's tools, no more—so is volubility upon occasion, or a smile, a laugh—or any other expression, mode, means or method. Wisdom itself is no means; it uses all means. Wisdom is distilled knowledge, high operative intelligence; and since every human being represents his own peculiar combination of qualities—changing each moment with every expression and impression—Wisdom utilizes the proper tool for the particular moment, operating under principle and with design, but using means concordant with the end in view. Thus to judge the Wisdom of anybody whatever from a superficial point of view is to make a mistake. The Wise often mask their Wisdom with an unalloyed simplicity.

YOUTH-COMPANIONS

"Once more the elder brothers have indicated where the truth—Theosophy—could be found, and the companions all over the world are engaged in bringing it forth for wider currency and propagation."

THE young Sheaffers, Johanna, David and George, were sitting grouped about the fire. Johanna, who had been gazing moodily at the dancing flames, suddenly burst forth, "Kent Bradley makes me positively ill! He is forever belittling the present civilization, and I get tired of hearing it."

"Kent knows a great deal more than you do, Johanna," retorted George hotly. "If he finds fault with the present civilization, he probably has sufficient reason."

"Ahem!" interposed David hastily, "how unpleasant we are getting. I thought that the Christmas spirit was supposed to be abroad in the land. Seems a pity to spoil it with a row, I'll wager that Johanna had a sufficient reason for her outburst. What was it, Jo?"

Johanna laughed apologetically. "Excuse me, George. Knowing your fondness for Kent, it *was* untactful to land on him. This is what started me:

"I was Christmas shopping today on the Boulevard, and I tell you, I was enjoying it. I don't, usually. But the shop windows were so fascinating, the people looked so friendly and interesting, the tall buildings outlined against the hazy blue mountains were so beautiful, that I caught my breath at the loveliness of it all. I loved the world, the city, Christmas, every person and every atom of life.

"Enter Kent, totally submerged in a sea of bundles, but still looking somewhat aloof with an expression of 'not quite of this mundane sphere.' 'Oh, Kent,' said I, 'isn't it a beautiful day?' Maybe, I was too effusive—I did not mean to be. He acquiesced absently, but I flowed on. 'Kent, don't you love just being alive? Aren't people jolly, and aren't we fortunate to be alive in such an age with such advantages? Isn't humanity *nice?*'

" 'Pretty sorry lot,' sniffed Kent. 'We're fallen gods, that is what we are. Over-run by desire, dabbling in black magic, going in for psychic healing, materialistic and money mad, pursuing the psychology craze, trying to bend others to our will—what is so *nice* about that? Mr. Judge said that this was *Kali Yuga,* an age *black* with horrors.'

"Well," Johanna interrupted her own tirade, "I began exploding

in spite of the frosty weather. Kent pulled that last quotation once too often. I told him what I thought—and it was plenty."

"I can imagine it," said George softly. "Now you are telling us the things you've thought up since."

"I suppose that you are right," admitted Johanna ruefully.

David came quietly to the rescue. "What arguments did you have with which to refute his, Johanna? The things he said are certainly true of the present age."

"But only part true, David!" Johanna spoke eagerly. "There is another side. People are kindly. Every day one sees acts of brotherhood instigated by pure motives. Usually, we forget our spiritual qualities but we *have* them. We are not wholly bad."

"You can bet we are not," said George. "That is a hang-over from the miserable sinner idea. H. P. B. taught that man is a *Soul,* and is himself his own saviour and his own destroyer. There is nothing passive about Theosophy. It points where responsibility lies but most people won't look—makes them too uncomfortable."

"I think, Jo," explained David, "that when Kent called us a sorry lot he was thinking of us in comparison with such beings as H. P. B. and Mr. Judge. We are responsible *souls* all right, but we need the helping hand of elder brothers to guide us on our evolutionary way. We are rather well off when you consider us in relation say to a zebra! And, Jo, you are dead right, we Theosophists *are* fortunate to be living now. Having an opportunity to recognize and aid the Theosophical Movement in this century is a chance afforded only fortune's favored soldiers. Viewing ourselves from *our* standpoint, we might get enthusiastic; but, somehow, in comparison with Masters of Wisdom, we don't look so far advanced."

"That is right," agreed Johanna, "still, we have to live in this civilization, so why not accept it optimistically?"

"Or better, equal-mindedly," offered George. "If everything works under law, we must be getting our just deserts, so why be unduly exalted or depressed by the things which happen to us, or by our surroundings?"

"That's a thought, my boy," conceded Johanna, "and it sounds suspiciously like the *Gita.* Perhaps if we show Kent that line in the *Gita* about 'Unto thee who findeth no fault,' he will not grumble so audibly about the present civilization."

"And if we applied it to ourselves we might not react so violently to Kent's grumbling," retaliated George quickly.

"Then the Christmas Spirit *would* have a chance in the land—and during every day in the year!" ended Johanna triumphantly.

HIDDEN HINTS IN THE SECRET DOCTRINE*

(From p. 67 to p. 128, Vol. I)

By W. Q. J.

MATTER During Pralaya. It is in a state of great tenuity seen only by Bodhisatvas. When evolution begins again it appears like curds in space. *V. I, p. 69.*

Electricity an Entity. *V. I, p. 76, line 6;* it is an emanation from an entity of power, *p. 111 note;* and is co-existent with the one life, *p. 81;* it is primordial matter of a special nature, *p. 82.*

Pulsation of the Heart and the Tides. Probably due to the universal expanding and contracting of the atoms, which in turn are caused by the expansion and contraction of matter of space. *V. I, p. 84.* "There is heat internal and heat external in every atom," *id.*

Two sorts of Fire or Heat. One in the central Sun and the other in the manifested universe and solar system. *V. I, p. 84, 87.*

Magical Potency of Words is in the vowel sounds and not in the numbers. *94, V. I.*

The Term "Human" is not to be confined to this Globe. It must be applied to all entities who have reached the fourth stage of development on any planet in space in its fourth round in any chain of planets. *V. I, p. 106, 2d para.*

Buddhi as compared with Spirit is material, although for us and the highest conceptions we can form it is wholly beyond materiality. *V. I, p. 119, line 7.*

The Human Monad is the union of the ray from the absolute with the soul. *V. I, p. 119, para. 1.*

Symbolism and Numbers. They are intimately connected with the hosts of the Dhyan-Chohans. The basic numbers refer each to distinct groups of ideas which vary according to the group of Dhyan Chohans referred to. In other places the author says that, as the Dhyani are connected with evolution in all its intricacies and mysteries, it follows that symbolism is of the highest importance. *V. I, p. 119 (b).*

The One Fundamental Law of Occult Science is the radical unity of the ultimate essence of each constituent part of compounds in nature from star to atom and from the highest Dhyan Chohan to the smallest infusoria. And this is to be applied spiritually, intellectually, and physically. *V. I, p. 120, last para.*

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*From *The Path*, February, 1891.

Karma Needs Material Agencies to carry out its decrees. *V. I, p. 123, line 2.* The material agents spoken of here are not merely those that we class as such, but many others which are generally conceived of by us as spiritual. For, as said above, even Buddhi is material when compared with Atman, of which it is the vehicle. The clue here given is in regard to the operations of Karma through the atoms that are used by the egos in their various incarnations. But in following this out it must not be forgotten that there is no particle or point of materiality which is not at the same time mixed with or in company with another particle—if the word may be used for this purpose—of spirit or the one life.

The Three Groups of Builders. These are as follows: The first is the group which constructs the entire system as a whole and which includes more than this globe system; the second is the group of builders who come in when the system as a great whole is ready and form the planetary chain of this earth; and the third is that group which builds or projects Humanity, as they are the great type of the microcosm—man. *V. I, p. 128, second para.*

The Lipika as compared with the Builders are the great Spirits of the universe as a whole, the builders being of a special nature. The Lipika, like the others, are divided into three groups, but it is asserted that only the lowest of these three groups has to do with this system of ours and that the other two cannot be known, and also that those two are so high that it is doubtful if even the highest of the Adepts know about them. It may therefore be supposed that for the Adepts the Lipika of the higher degrees are as great a mystery as the Mahatmas are for us, and that this ascending scale of greatness ever gives to the soul something still higher, no matter how far it may progress, to which to look and aspire. *V. I, see whole of page 128.*

But as each of the three groups is divided into seven others (*p. 127*), it may be the 21st sub-group which has to do with this globe; and it is said that as to the highest of the groups it is directly connected with our karma. *V. I, p. 128, last line.* Now as Karma rules the entire universe, it must follow, in order to make and keep harmony, that the "highest grade of Lipika" referred to on page 128 is not the highest of the last series of 21 sub-groups, but the highest of the whole three great groups.

Note Well. Whenever an "entity" is spoken of among the various "hosts" it is to be known as composed of many entities, just as man himself is similarly constituted, his total consciousness being that of the whole mass of beings who go to make up his intricate life.

THE GRINDSTONE

A USEFUL article is the grindstone; and so is a hatchet,—useful. "Everybody knows that!" someone is sure to say. Everybody knows plenty of things, but not everybody has what he knows in order and sequence. For instance, the grindstone is just a regularly-shaped disk, made of some kind of stone, and, to the average person, just stone. But to be a useful article, this disk has to be mounted on a suitable framework in such a way that it can be revolved with the least amount of friction in order to conserve energy for the work to be done with it, *i.e.,* to sharpen the hatchet. "But that is just ordinary knowledge," says one. Just so, but knowledge nevertheless; and it is in these *ordinary* considerations we find that knowledge is vastly increased in its usefulness when the knower *knows* that he knows.

Ordinarily, we learn many things by comparison, by contrast, by illustration, by correspondence, by analogy: "parables", these were called in olden times. So, let the humble grindstone illustrate how a familiar utensil can be made to serve in exploring the field of everyday intelligence. We shall soon find that it takes several kinds of information—which becomes knowledge upon its use—to produce a grindstone. The mineralogist brings his training to bear in the selection of the stone in the "raw." The stone-cutter brings his training to bear to produce proper shape and size. Again the mineralogist has preceded the cutter: it takes certain kinds of grinding-stones in order to make it possible to fabricate and shape a grindstone. This involves a knowledge of *textures,* both for grinding a grindstone, and for what the grindstone is to grind.

Now, what is meant by "texture"? A long list of definitions and descriptions can follow upon such a question; but how about an explanation? There is where the mineralogist stops and tells us that he can't look inside of the stone! Yet it has been said that there *is* that kind of knowledge, which sees not only the circular outline of the stone, its grinding-surface, and the hole through the center, but sees *that* which keeps the stone in being. Those who have this kind of knowledge point out that there is Life in the stone, and that there are innumerable *lives* making it up, and that it is the peculiar way in which these lives arrange themselves which keeps the stone a coherent mass. It is this peculiar arrangement of the *lives,* in fact, that the mineralogist vaguely hints at when he says, "texture." How can we *know* that there is Life in the stone? Simply because the

stone responds according to treatment, which response we call "change"; could we bring about no change—get no response—we would be dealing with a dead thing indeed. Thus, by making *use* of the information as to the existence of knowledge which takes into consideration the Life within the apparently most inanimate, we can sharpen the "Sword" with which to cut the obstacles that spring from ignorance along our path through this vale of conditioned existence.

While, then, we are revolving the lowly grindstone—performing the duties for which it was made—many a valuable suggestion from it applies in other directions. Yes, there are men and women in the world who like to act as grindstones for all and sundry. And it will be found invariably, that these self-constituted, human grindstones always hold out claims that they can sharpen the tools of understanding in very short order: *they* will do the sharpening for you; no grinding required on your part. "Little gurus" they are called in parts of the Orient. But beware of this kind! The edge of understanding will be dulled, and the "temper" of will-action be drawn, by contact with these innocent-appearing, fast revolving, shining disks in the form of human beings, shouting right grandiloquently, "Lo here."

While analogies can not go all the way—as then they would be identities—they do serve as ladders to "scale the battlements." So with the case of the "human grindstones" above referred to: they may be likened more properly to the emery-wheel, which is an expedient in many a workshop. The danger of these wheels is hidden in the perfidious beauty of construction and in the high velocity necessary for the accomplishing of the desired results, which in a general way can be summed up in the word, "trimming." For this utensil is not meant for the production of fine, keen edges on delicate instruments, and it is only the workman accomplished in the art of "trimming" who can properly use an emery-wheel. So, it is only one accomplished in the art of "trimming" who will *claim* to *give* another understanding, to do his thinking for him, and to unveil the mysteries of nature, for him. Be it known, regardless of their claims, that the only things these human emery-wheels can grind are little personal hatchets; and the price for such sharpening is, in every case, loss of self-respect.

The true student of Life and its purposes, including, of course, his own place in the Scheme of things, will find in the Three Fundamental Propositions of Theosophy, a cosmic grindstone, which when turned evenly, steadily and constantly, and with the steady drip of the water of sacrifice added, will sharpen for him the "Sword of

Spiritual Knowledge." He will appreciate the fine, keen edge all the more, because he has to supply his own power, do his own turning, overcome all friction *for himself*. And why the water of sacrifice? Because it is this water, constantly added, while the stone is being turned, which prevents the fine edge from losing its "temper." Therefore the warning before mentioned concerning the use of an emery-wheel, out of its place and relation with the utensil to be sharpened. The unwary and impatient one can ruin a fine instrument at one touch, beyond repair.

So let us do as the gods are said to do in their grinding: They "grind slowly, but they grind exceeding small."

Wisdom In Action

An occultist is never fixed to any particular mortal plan. Wait. All things come to him who waits in the right way. Make yourself in every way as good an instrument for any sort of work as you can. Every little thing I ever learned I have now found out to be of use to me in this work of ours. Ease of manner and of speech are of the best to have. Ease of mind and confidence are better than all in this work of dealing with other men—that is, with the human heart. The more wise one is the better he can help his fellows, and the more cosmopolitan he is the better, too. . . When the hour strikes it will then find you ready; no man knows when the hour will strike. But he has to be ready. You see Jesus was in fact an occultist, and in the parable of the foolish virgins gave a real occult ordinance. It is a good one to follow. Nothing is gained, but a good deal is lost by impatience—not only strength, but also sight and intuition. So decide nothing hastily. Wait; make no set plan. Wait for the hour to make the decision, for if you decide in advance of the time you tend to raise a confusion. So have courage, patience, hope, faith, and cheerfulness.—*W.Q.J.*

SOUL THE PERCEIVER

"WHAT is the Soul?" This is a perpetually recurrent question to all interested in Theosophical teachings, as it is to many other inquiring minds. Like every other subject of thought, it may be approached from three distinct standpoints.

The first of these points of view is the prevailing one. Soul is approached with the unconscious preconception that it is something apart from Self, and so may be gained or lost. From this attitude all that can be seen of Soul is the results of Soul-activity, and so Soul appears simply as mind, the sum-total of perceptions amassed by the Spiritual being. Mind and Soul here become confused and indistinguishable, one from the other. It is this confusion of the principles of our nature and of great Nature which is attempted to be met, and which is encountered, in such expressions as "animal" soul, "lost" soul, and so on. Mr. Sinnett, and many others, approached the subject from the basis of ideas already acquired, hence confused effect with cause, the "principle" employed with the results of its activity. H. P. B. and her Masters met this mental heredity in the form of the race-mind in the only way anything can be met—by dealing with it as it *is*, not as it ought to be.

An "animal soul" is a "life" which is not Self-conscious—whose "bundle of impressions," psychic nature, or embryo "mind," is not yet permanently organized, therefore not a full or true instrument of consciousness. The "astral body," the "lower Manas," or "human Soul" or mind, the "Kama-Rupa," the "Lost Soul," as well as "Elementals" proper—all represent, in fact, "animal souls" in one state or another. They are, one and all, *animated* Skandhas. In man, this confusion of the Soul with its amassments of perceptions is called by Patanjali "Egoism," because it is that affliction peculiar to mankind which identifies Self with what is seen or with the mere instrument of seeing—the "mind." Mind has no existence apart from Soul; Body has no existence apart from Soul—but Soul exists, with or without body or mind; in other words Soul is *independent* existence or Life. Mind and Body either limit that independent existence, or make it effective in the world of action, or Karma. If body or mind, or both, are defective, errant, incompletely or imperfectly organized, then the Soul is "incarnated" or enslaved by reason of its misconceptions.

The second point of view, one into which the most earnest and inquiring Souls are all too apt to *fall,* is to confuse Soul, the persisting *Identity,* with the idea of Self presently held. This is that perception of Self which the seventh *Gita* calls *Ahankara.* This is to confuse the *sense of self* with Self itself—to mistake the "Higher Mind" or Buddhi-Manas for the Soul, as the first point of view mistakes Kama-Manas or the "lower mind" for Self. Here the Soul identifies itself with the whole of Nature, metaphysical and physical, as the ordinary man identifies Self with mere body and mind. Certainly it is an immense expansion of the independent area of Soul and of Soul-action to identify one's Self with Matter rather than with a particular form of matter called the Body, to identify Self with the Mind-stuff rather than with any particular form of metaphysical substance called the Mind. Such are the self-seekers; such are countless metaphysicians and Occultists of the West and of the East. They are in process of identifying Self with "Nature," and the resultant of this when achieved is merely an Individual, instead of a personal, "Moksha" or "Nirvana," whence the sole inhabitant will, at the dawn of a new Mahamanvantara, simply be of necessity re-plunged into the "vortex of *primordial matter,*" and once more have to re-ascend "through every *elemental* form" until he regains personal self-consciousness—*Ahankara* in its incipiency—plus the tendency to repeat, instead of to repair, the errors of the past. Buddhi-Manas, the Higher Mind, is *not* the Soul, except from the view-point of him who still looks outward to find the Self. The *Gita* makes this clear in many places, but nowhere more powerfully than in the 7th chapter. The whole of Nature, visible and invisible, is the "lower self," the "inferior nature," and the recitation of what that "inferior nature" consists in includes everything that human beings think to be, or imagine to be, "the Spirit," and "spiritual."

And what is the third view-point of the Soul? That of Krishna himself, of Buddha himself, of Christ himself, of the *Mahatmas,* the Great Souls themselves—that the Soul is the perceiver, is "vision itself, pure and simple." From this sublime point of view, Spirit is the Principle of Perception, Soul its perfect organization, the "embodiment of the Supreme Self." How is this third point of view to be reached and realized by him who would himself become a "Master of *Compassion?*" Certainly in no other way than by "exercise and dispassion;" by aspiration, yes; by the study of holy books; by association with those of like mind and desire; above all, "by doing service, by strong search, by questions, and by humility."

Who takes this Path of Soul in no long time will experience within himself that glorious moment when perception awakes, a glimpse of the "Divine form as including all forms," which the eleventh *Gita* pictures: when the whole of Nature, the "inferior nature" of the 7th chapter, will be realized as but the Reflection of SELF.

> "That which is neither Spirit nor Matter, neither Light nor Darkness, but which is verily the Container and the Root of these —THAT THOU ART, O little Man: thou art this—but thou knowest it not."

ATTACHMENT BY OPPOSITES

I do not say nor have I said that you ought to do something other than you do. We each do what we can. None of us can be the judge of any creature existing; so I do not judge you in the least respect. Your life may in the great sum total be greater than any life I ever led or that any one has led. Whether you are in America, Europe, or India makes no difference. This is seeking conditions. I have come to understand that Masters themselves must have worked themselves up out of much worse conditions than we are in. No matter where we are, the same spirit pervades all and is accessible. What need, then, to change places? We do not change ourselves by moving the body to another *locus*. We only put it under a different influence. And in order to change we must have got to dislike the place we moved from. That is *attachment by opposites*, and that will produce detriment, as does all that disturbs the equilibrium of the soul. You know the same result is produced by two exact opposites, and thus extremes meet.—*W.Q.J.*

THE MICROSCOPIC MIND

NO matter how brilliantly the moon may illumine the darkness of the night, the blind see it not. To those who do see, the same moon may appear to be the size of a breakfast-plate, a washtub or a cart wheel—according to the shape and focusing power of the eyes. The visioning power of mind covers even wider ranges of capacity, dependent on the mind which does the seeing—dependent likewise on the will and concentration of the seer. Careless habit in thought, word and action, heedlessness, selfishness, untruthfulness are dust and smear upon the visual lens of mind, and through it, even the keenest perception does not penetrate.

The strides which science has made in recent years have been chiefly due to the enormously increased power of the microscopic lens through which it has visioned matter in its ceaseless rounds of change from formless to form, or form to formless. Yet even with the marvelous lens of vision, the boasted wisdom of modern science is only beginning to perceive that the atom is but the replica of the solar system—that around its center whirl positive and negative electrons, as planets whirl around their suns, in the hundred and fifty millions or more of solar systems, which are said to have been photographed within the orbit of the Milky Way. Yet thirty centuries ago and more are available today, in writings which reveal the intimate knowledge of this and much more learning, at which the brilliance of modern science is just beginning to grasp.

Despite this, science still defines its 241 or more laws of nature. Ancient learning and nature herself define but ONE—that of the One Life or energy inherent within the whole. What wonder there is chaos and confusion before the "eyes of the world", when its light —science—directs its vision through 241 lenses of perception at the same time, and with the same purpose, to discover nature. With vision concentrated on the one great lens of the ONE LAW, the perceiver soon finds—not only the wisdom of the ancients, but the vast arena of nature herself, opening before him in one boundless panorama, as beginningless and endless as space, its horizons as vast as the expanse between the solar system within the atom, and orbit of the Milky Way.

If it requires the increase of 20,000 diameters to bring the "spore" from which a six-foot man evolves into the first possible vision of the human eye, it is evident that relative powers of concentration

and imagery, must belong to, and be required for the "spores" of human thought and its metaphysical universe.

But nothing in form can manifest—even from its magical "spore" —without its pairs of opposites or conflicting energies. Even the rain cannot become the "drop" without its counter currents of heat and cold. In other words, nothing can manifest without sacrifice. All change is but a succession of sacrifices; and sacrifice means the giving of the "dearer for the better," for that which is held becomes the dearer, by that attachment, and the better is revealed by the vision of that microscopic power which sees the end from the beginning, or which perceives the real, amid the shadows of the unreal.

Thus step by step we learn—eventually *really* do *understand* that the measures of life are not in leaps and bounds from the microscopic atom to a solar system—but in infinitesimal strides of increase and re-action. All form is moulded from its inherent center: the grain in its sheath, the fruit which hangs from its bough, expands from within, until the equalized forces of manifestation can no longer combat the elements and pressure of their environment. Then the shell, or outer covering is perfected—oxydised by the the oxygen of the air and pressure of surrounding atmosphere. Just as pressure is perpetual at a little more than fourteen pounds to the square inch, at sea-level, so it is evident that nature does not appear anywhere without her definite mechanical principles in perfect operation. Nor is it presumable that she would change her universal law in the intricate and imperceptible transit between the physical and metaphysical planes of manifestation. As forms are but the assemblage of atoms which in other combinations have defined myriad other forms, in countless ages of precedence, so thoughts, with their atomic elements, have in myriad other thoughts combined, and made the mould of mind.

That ancient teaching, "He who lies, ever so little, thereby loses the power of discrimination between the truth and the lie," reveals to man the keynote of immeasurable blindness and confusion. Who has not encountered theosophists and anti-theosophists, who perhaps daily do actually lie about matters of their immediate contact, with absolute honesty or sincerity of intention. Blinded by prejudice, by personal interest, by false education and training, they visualize conditions from their angle of vision which may be the direct contradiction of him who stands at the opposite angle, and both be *lies* as compared to the clearer vision, possible for him alone, who stands on top the mountain of discernment. Blind in his own conceit,

man will not see, until his blundering feet have bled and burned from the jagged rocks and thorns of experience, over which he has found the still small path of service—or duty—the only path on which nature reveals her wisdom or unfolds her power. He who lacks the vision, the imagery or the microscopic power of mind can no more attain by leaps and bounds, to its fruition, than can the atom leap to full-blown worlds or solar systems.

As no man knows what to do with liberty, until he has gained it for himself, so no man knows what to do with mind, until ground by the emery-wheel of experience, action and re-action, like the magical lens of the astronomer, he finally attains the unveiled vision of a boundless universe, incomparable in its beauty, measureless in its horizons, and infinite in its values and relationships to man, from the minute or atomic details of his daily life to the immeasurable orbits of his "Milky Way" of consciousness.

No human eye can look downward from dizzy heights with the same ease and safety with which it scans the upward trend of vision. The more imperfect the functioning of the eye, the greater is the danger for him who bends his downward gaze from great heights above, or narrow paths above a rapid stream. So with the vision of the mind. The higher man climbs, the more certain is his doom when dizzily he turns the vision downward toward base or sordid aims of self's desire. Forward and upward is the inexorable law of microscopic vision on physical or meta-physical planes.

Try For Patience

Patience is really the best and most important thing, for it includes many. You cannot have it if you are not calm and ready for the emergency, and as calmness is the one thing necessary for the spirit to be heard, it is evident how important patience is. It also prevents one from precipitating a thing, for by precipitation we may smash a good egg or a good plan, and throw the Karma, for the time, off and prevent certain good effects flowing. So, keep right on and try for patience in all the very smallest things of life every day, and you will find it growing very soon, and with it will come greater strength and influence on and for others, as well as greater and clearer help from the inner side of things.—*W.Q.J.*

HOW TO APPLY THE LAW*

YOU have asked me for comment on the questions sent in by our English brother; particularly, that "Karma is as merciless as the Bible - God." But does he consider that Mercy is not opposed to Justice, and that the fullest justice is the same as the fullest mercy? Some take the meaning of Mercy to be a permitted escape from the results of wrong-doing; but this would not be Justice nor would it be merciful to those injured by the wrong-doing. He should remember the definition of Karma: an undeviating and unerring tendency in the Universe to restore equilibrium, and that it operates incessantly. Karma is inherent law and its operation must therefore be impersonal. Some might take this to be "merciless" but that would only be because they desire escape from consequences that are unpleasant.

There are just two ways of looking at the question: either the Universe is governed by Law or all is Chaos. Our experience in every department of Nature points to the fact that Law reigns everywhere; nothing is done of any kind or anywhere, except under Law. Our control of the elements, our use of the materials in Nature, is possible only because the same thing can always be done when the same conditions are present. Having discovered some of the laws of electricity, for instance, we may direct that fluid or force, and use it for many different purposes.

Now as Law reigns in the material world, it can be seen to rule in the mental or moral world as well. Karma simply means "action" and its consequent "re-action." There is no "Karma" unless there is a *being* to make it or feel its effects; and unpleasant effects predicate causes that send forth unpleasantness in the world, affecting others, and finding the restoration of equilibrium at the point of disturbance. There can be, then, but one consideration, and that is, Justice. Why should we desire anything but Justice to be done?

The Bible says whatsoever a man sows *that* shall he also reap, and "Resist not evil and it will flee from you." What is "evil" but the reaping of effects of wrong done? If we try to avoid the restoration of equilibrium, it will not flee from us, but comes again; but if we accept all as just and right, then the "evil" flees. But we must not apply Karma only to what we call good and evil in physical life. The world rolls on in its orbit, carried further and further by the Sun in his greater orbit; grows old through the cycles; changes its ap-

*From the writings of Robert Crosbie.

pearance, and comes under states of matter undreamed of by us. It is the Karma of the world. Soon or late, even while revolving in its orbit, it will slowly move its poles and carry the cold band of ice to where are now summer scenes—the Karma of the world and its inhabitants. How, then, shall Karma be restricted in consideration to the details of one life, or judgment passed upon it from that basis? Karma is Mercy itself, for do we not know that nothing can prevent us or any other from obtaining what is his by law—exact and unerring?

Remember that there are many unexpended remnants of past Karma—"mental deposits," Patanjali calls them—that you have called for, in order to balance up your account. They have come and they will come. Be careful not to incur new indebtedness, and thus delay the final settlement. You know the difficulties and should fortify yourself to pass over them. No one can do this for you, as you well know.

We should know that Karma does not castigate; it simply affords the opportunity for adjustment. No one can precipitate our Karma upon us, nor would anyone wish to do so; so whatever happens we might well remember that it was caused by ourselves, precipitated by ourselves, can be met by ourselves. So we must assure ourselves that nothing can possibly overwhelm us. It is better to assume a cheerful attitude and cultivate in one's self a feeling of confidence, and endeavor to impart it to our nearest. Our anxiety and inner fears, as well as our outward expression of them, may go a great way in depressing those who love us and whom we love. The principal effect of Karma is mental and psychical. There is one thing that should be remembered in the midst of all difficulties; it is this: "When the lesson is learned the necessity ceases."

Pleasure In Duty

The very first step towards being positive and self-centered is in the cheerful performance of duty. Try to take pleasure in doing what is your duty, and especially in the *little* duties of life. When doing any duty put your whole heart into it. There is much in this life that is bright if we would open our eyes to it. If we recognize this then we can bear the troubles that come to us calmly and patiently, for we know that they will pass away.—*W.Q.J.*

THE SILENT SOUL

TO speak of the formless Soul is to materialize it—is to give it a form. To speak of silence is to abandon it. To think of the Soul in the silence is to intrude and find it not.

Not alone the clangor of the senses makes this a world of strife, of bafflements to meditation. It is comparatively easy to shut in the house of life, close fast the outward portals, so that the din of kings and commons struggling for precedence is ruled out. When this has been intentionally done, then, indeed, does one discover that within one's Self, and not without, is the real field of battle. Memory, imagination, desire, thought, and feeling, are found to be no mere servants for the Soul's use, but usurpers, traitors, instinct, rampant, quick with life of their own, which crucify him who is seeking entrance into the silence—the "Hall of Wisdom which lies beyond."

He who cannot command them with the sacramental phrase, "peace, be still," must needs taste the bitterness of defeat and despair; must needs go, indeed, into the only silence known to ordinary man, the silence of sleep or death—from which there is no other issue than an unconscious one. Whatever Meditation may mean to the bewildered, this is certain, that it means a *conscious* entering of the silence. Who can remain at attention while the outer and inner warfare of the Soul goes on—may hope, yet Hope itself but lures the Soul along one or another corridor whose only exit is once more upon the arena of that which is not Soul.

The conscious silence which is Meditation is that unknown world peopled by Soul alone—in which the Soul is a Spectator without a spectacle. Yet, this is a way of speaking of the Un-speakable in opposed committments, for silence is beyond any speech, as Soul is beyond all action.

To those whose heart is set on speech, to whom action of some kind is life, Silence is empty—a void. To him whose heart is set on the world's end, on the journey's end, Silence is the Soul's habitation. Who enters the silence returns to his own place. The Un-speakable Self there knows that Time, Space, and Causality are but triple names for Silence—the silence in which is woven the triple thread of all three worlds. In that Silence the "Soul grows as does the holy flower upon the still lagoon."

ON THE LOOKOUT

Contempt of The Constitution

A recent press clipping contains some interesting details regarding the controversy between Joseph Lewis, president of the "Freethinkers of America," and William J. O'Shea, Superintendent of Schools of New York City. Mr. Lewis threatens to file a tax payer's suit to stop the reading of the Bible and the singing of religious hymns in Public Schools. He says:

> It is generally known that the practice prevails in the public schools of this city of opening the sessions by reading selections from a book commonly known as "The Bible," together with the singing of religious hymns and similar exercises of a religious character. I have, myself, personally visited several schools and verified this fact.
>
> I am advised that such reading of "The Bible" and singing of religious hymns constitute sectarian religious instruction within the prohibition of the Constitution and laws of the State of New York and the Charter of the City of New York, and that it is a waste of public money.

Whatever Mr. Lewis' motives, it is the fact that the practice of religious sectarian instruction in the schools in any city or county of the United States is flagrant defiance of the Constitution. The practice is aided, abetted and stimulated moreover by exactly that class of people who make a god of the Constitution, or rather of certain of its appendages, such as the Prohibition Amendment, which have a religious bearing, and which in their inception and method of carrying out are themselves flagrantly illegal. Dr. O'Shea, in an interview, remarked that only psalms that "everybody believes in" are read in the schools, that "Congress is opened with prayer and that God is recognized in every proclamation issued by the President and in every court." Bible reading, he pointed out, "has been carried out in the public schools for generations." Of course, so far from recognizing that the long life of an illegal abuse is no argument for its righteousness, he remarks: "We have many men who don't believe in God, and we don't pay any attention to them. We are not going to trouble ourselves with Mr. Lewis."

The West Appreciates

In the *Los Angeles Times*, June 23, 1929, is an article by a correspondent then touring Japan. It is interesting that in great part he is appreciative and even laudatory of Eastern Institutions,

including some phases of Buddhism. In recounting certain of the traditions and stories of Japanese magic, Mr. Hogue appears surprisingly careful to leave the door open for explanations either natural or "super-natural." Pleasant as this tolerance and appreciation is from most aspects, to a degree it carries within it the seeds of a danger which the West may well have to face during the next few decades: namely, of a swing of the pendulum of our opinions on the Orient, which might bring us to an exaggerated appreciation of the *modern* Orient, which cannot and should not be looked to for spiritual enlightenment, even though it is to the *ancient* East that we owe all we have of spiritual light.

An incident told should explain fully to every mind possessed of a sense of decency, why we are regarded in the Orient as "barbarians."

> I stood before this temple bell yesterday morning. It is a pagoda-like belfry in front of the temple. There is no clapper within; but it is sounded by a great thonged staff suspended horizontally by ropes.
>
> A priest came to strike the passing hour. When he had ceased, one of our party . . . expressed a desire to swing the staff and make the bell boom. One of our hosts from Tokio, said by way of dissuasion that the staff was very hard to swing.
>
> This only quickened the desire of some members of the party. Our guides stepped aside, and . . . two or three . . made the great bell go boom.
>
> I looked at the motionless, inscrutable faces of the Japanese about me. There had not been a word of dissent, except the suggestion that the staff was heavy. But I have learned to read a bit from Japanese countenances.
>
> This act of the foreigners amounted to a sacrilege. But Japanese courtesy would not permit a point-blank refusal. Perhaps the priests prayed all night in a purification service. How little these journalists from the East, who have not come in contact with Japanese civilization and customs—how little they understand!

THE DEBRIS OF CYCLES

Writing in 1877, H. P. Blavatsky remarked:

> With each successive age, or epoch, men grew more refined, until the acme of perfection possible in that particular cycle had been reached. Then the receding wave of time carried back with it the vestiges of human, social, and intellectual progress. Cycle succeeded cycle, by imperceptible transitions; highly-civilized flourishing nations, waxed in power, attained the climax of development, waned, and became extinct; and mankind, when the end of the lower cyclic arc was reached,

> was replunged into barbarism as at the start. Kingdoms have crumbled and nation succeeded nation from the beginning until our day, the races alternately mounting to the highest and descending to the lowest points of development. Draper observes that there is no reason to suppose that any one cycle applied to the whole human race. On the contrary, while man in one portion of the planet was in a condition of retrogression, in another he might be progressing in enlightenment and civilization. *(Isis Unveiled,* I, 293-4).

Since that day the visible proof of these words has followed in steady and endless stream of succession, which has appalled every Theosophical brain which has attempted to grapple with the formidable task of making a comprehensive use thereof. A few recent and representative examples:

According to the *Washington Evening Star,* June 2, 1928, at Browning, Ill., seventy-nine skeletons of a race not identified with any other aborigines known, were found on the land owned by Dr. F. M. Hagans.

Dr. Kenneth Sanford, of the University of Chicago Egyptology expedition, reports relics unearthed in the Sahara which he thinks prove the existence of a barbaric civilization nearly 100,000 years old. (*Washington Post*, Feb. 10, 1928).

Alonzo W. W. Pond, archaeologist of the Roy Chapman Andrews expedition of 1928, says that the Gobi and other parts of Mongolia were inhabited by a cultured race 10,000 to 20,000 years ago. Yet as to the latter, it is safe to say that the half of it has not yet been unearthed.

Gobi Treasures

Beneath the surface (of the Gobi Desert) are said to lie such wealth in gold, jewels, statuary, arms, utensils, and all that indicates civilization, luxury, and fine arts, as no existing capital of Christendom can show today. (*Isis Unveiled*, I, 589).

> The time will come, sooner or later, when the dreadful sand of the desert will yield up its long-buried secrets, and then there will indeed be unlooked-for mortifications for our modern vanity. *(I. U.,* I, 599).
>
> The gigantic, unbroken wall of the mountains that hem in the whole table-land of Tibet, from the upper course of the river Khuan-Khé down to the Kara-Korum hills, witnessed a civilization during milleniums of years, and would have strange secrets to tell mankind. . . . A whole geological period has swept over the land, since those cities breathed their last. . . . The oasis of Tchertchen, for instance . . . is surrounded with the ruins of archaic towns and cities in every direction. There,

> some 3,000 human beings represent the relics of about a hundred extinct races and nations—the very names of which are now unknown to our ethnologists . . . When questioned about their origin, they reply that they know not whence their fathers had come, but had heard that their *first* (or earliest) men were ruled by the great genii of these deserts . . . in view of the teachings of the Secret Doctrine, the answer may be based upon primeval tradition . . . the famous traveller (Prjevalsky) adds that all along their way on the river Tchertchen they heard legends about twenty-three towns buried ages ago by the shifting sands of the deserts. The same tradition exists on the Lob-Nor and in the oasis of Kerya. (Intro. to *Secret Doctrine,* xxxii-xxxiii-xxxiv).

ANCIENT HISTORY INDEED

As to Egypt, Sir Flinders Petrie some years since arrived at the same conclusion. But H.P.B. states that the *recorded* history of Egypt goes back for two precessional years, or over 50,000 solar years. (*S.D.*, I, 435). The archaeologist Bunsen, himself admitted over 21,000 years of recorded Egyptian history, and the testimony of Diogenes Laertius is to the effect that the astronomical calculations of Egypt ran to 480,863 years before the time of Alexander the Great.

Further evidences of the high nature of these old civilizations are found in the Los Angeles *Examiner,* March 17, 1929, and *Science,* April 5, 1929, the former stating that the people who lived on Crete about 7,000 years ago had scientific drainage, bathtubs, and elevators. The latter says that pieces of glass from Egypt indicate that magnifying glasses were known in the Cretan civilization 12,000 B. C.

ANCIENT CREMATION

The Week's Science, July 2, 1928, states that the ancient Etruscans appear to have invented the modern system of cremation of the dead, according to Dr. Constantino Zei. Madame Blavatsky explains that cremation is the oldest as well as the best known method of disposing of the dead, and that the scarcity of human remains connected with the oldest civilizations is largely due to that fact.

The Professional Engineer of March, 1929, notes that the forgotten Aztecs of the Mexican plateau possessed large scale city water works with aqueducts. The city of Tenochtitlan was built upon islands and possessed dikes and walls constructed to guard against floods.

Mysterious Manuscripts

According to the *New York Times,* July 3, 1928, workers at the Newark Museum, who removed the bottom from a bronze statue of Buddha, supposed to have been taken from the temple of Tsando, in Tibet, in 1916, found a number of articles, including some manuscripts written on parchments and wrapped in silk.

> Unless we mistake the signs, the day is approaching when the world will receive the proofs that only ancient religions were in harmony with nature, and ancient science embraced all that can be known. Secrets long kept may be revealed; books long forgotten and arts long time lost may be brought out to light again; papyri and parchments of inestimable importance will turn up in the hands of men who pretend to have unrolled them from mummies, or stumbled upon them in buried crypts; tablets and pillars, whose sculptured revelations will stagger theologians and confound scientists, may yet be excavated and interpreted. *(Isis Unveiled,* I, 38).

How long, one wonders, will it be before the numerous examples of wandering manuscripts, which have come to light in the last few years, will begin to fall into the hands of those having some real understanding of their significance?

The Cross

William E. Myer, in a publication of the Bureau of American Ethnology (reviewed in *The Washington Evening Star*, Jan. 28, 1929), reports the finding of crosses in graves of Indians of Eastern Tennessee, placed there long before the coming of Christian missionaries. He explains that the cross surrounded by a circle was "a symbol which naturally grew out of the pantheism of the Indians themselves, and is an evidence that they considered the sun as the giver of life."

Far more logical to conclude, in accordance with the *Secret Doctrine* teaching, that the basic symbolism of universal knowledge is the same for all races, because they inherited it from the same all-embracing and true ancient science.

> Verily may the Cross be traced back into the very depths of the unfathomable Archaic Ages! Its Mystery deepens rather than clears, as we find it on the statues of Easter Island—in old Egypt, in Central Asia, engraved on rocks as Tau and Swastica, in pre-Christian Scandinavia, everywhere! *(S. D.* II, 557).

Not long ago, on an unusually clear day, the city of Huaynapiccho was discovered in the Peruvian mountains. It had been lost except to tradition since the days of Pizarro. (*Washington Post,* Aug. 23, 1928). The civilization of the Incas, already ancient when destroy-

ed by the Spaniards, is considered quite recent compared with the older civilization about the heights of Lake Titacaca, which is said to have been as mysterious to the Incas as to the Spaniards. It well may be so. Madame Blavatsky says that the ruins of Palenque, Uxmal, Copan, and Arica were probably built by the Atlanteans. (*I. U.* I, 545).

A PUZZLE

One of the most astonishing archeological puzzles known to the world of science is the strange history of the Mayas of Guatemala and Mexico, whose degenerate descendents of today appear to know no more of their own origin and ancestors than do the modern scientists. In Madame Blavatsky's day most of their ancient cities, now the subject of so much interest, were either undiscovered or investigated but by such curious savants as Le Plongeon. Both in *Isis Unveiled* and in the *Secret Doctrine,* Madame Blavatsky dealt very extensively with these ancient ruins. A theory regarding at least one of the proximate material causes of the successive destruction and abandonment of such great cities is given by L. G. Huntley in *Science,* Sept. 21, 1928. He thinks that their successive moves northward at the very height of their strength and population were due to diminishing water supplies, which, connected with a large population, lack of knowledge of sanitation, etc., caused epidemics and made constant moves necessary.

KARMA AND IRRESPONSIBILITY

According to a resumé of statistics in *The Week's Science*, June 3, 1929, the automobile is the most dangerous invention made by man. The greatest number of fatal accidents in the United States, next to those killed by the automobile, were due to falls of various kinds. Automobiles, however, killed twice as many, and this danger is steadily increasing. If automobile killings could be stopped, it is stated, there would be fewer accidental deaths in the United States now than in 1911, in spite of the increase in population.

In the matter of sudden deaths, as well as diseases, it is evident that under some governing law, as fast as one source of disaster is eliminated, another takes its place, so that our safety measures and reform are merely a Sisyphus labor of working from effect to effect. The Karma of it is easily seen in the fact that while the history of the race for 5000 years past, or more, has been one of constant warfare, garnished with the most abundant cruelties and

savageries, the comparative peace vouchsafes us little gain. The Karma of the past must out, and there is contamination in the blood which forces us insanely into the creation of more and more destructive implements.

Deadly Aeroplane

For instance, the United States is now mad over aviation, yet the cold hard figures show that if the airplane were as popular in California as the automobile, it would be responsible for a third of a million deaths per year in California alone. And that is precisely the goal toward which the propaganda of the aviation interests is working. As equipment becomes safer, other factors such as collision, which will result from more planes in the air, may increase the destruction to a bloody saturnalia such as has never yet been experienced at the hands of any peace-time creation of man. It is significant that from beginning to end, the death roll due to accident is directly caused by the various appurtenances of civilization. Intelligently organized human beings could have the sanitation, the essential conveniences and the knowledge which they now have, along with a simple, natural, and peaceful way of living, free from the insane mechanicalization by which we are all presently enslaved.

The Ancient Center

Dr. Nicholas Roerich returned to civilization last year after extensive explorations in Tibet and Central Asia. He states that he has secured many proofs of a pre-historic religious unity throughout Europe and Asia, and also evidence of Gothic ancestry among the Tibetans. Since Dr. Ales Hrdlicka has found proof of unity between the American Indian blood and the Tibetan, we may leave the two *savants* to fight out that point between themselves. Both in point of fact are very probably right. Followers of the Black Faith (perverted Buddhism), says Dr. Roerich, "have mysterious swastika deities like those common among fire-worshippers in prehistoric times, including some of the American Indians." Followers of the "White Faith" also possess the symbol of the swastika but it is differently used and not exploited. The swastika, as Theosophists know, is the primeval symbol of fire and force, common to all lands. Dr. Roerich found many stone monuments resembling the Druid relics of Western Europe.

Dr. Roerich describes the present state of Tibet as extremely deplorable, the pure doctrines of Buddha having been almost sub-

jugated by the ancient Black Faith, the Dugpa cult, as it is known to Theosophists. Alcohol is used to excess and many very serious abuses are spreading. It is wise to set all this aside pending further information. Occidentals are not well qualified to judge of the real state of a country like Tibet by flying observations along certain lines of travel, nor are they always capable of sieving out the real from the seeming. The Dugpa faith was strong in the days of H. P. Blavatsky, yet certain regions which form a shelter for the physical center of Adept activities remained in their primeval purity, and are likely to do so for a long time to come.

MYSTERIOUS ADVENTURES

Dr. Roerich recounts more details of adventure which there is no reason to doubt, but which may or may not be as mysterious in origin as taken to be by him. Upon one occasion, he remarked, the air in the midst of the desert became charged with an aroma of the finest incenses. Upon another occasion, an unusually well-clad stranger galloped to their camp in the night and warned them of an attack.

In these days it is becoming once more the fashion amongst materialists and religionists of the baser sort to point to H. P. Blavatsky's "inaccuracies" about Tibet, and the fact that military expeditions found nothing "occult" in it. As evidence for H. P. B. and her Theosophy, the fact that a recognized scientific authority of international reputation, not only met with mysterious incidents, but does not fear to recount them to a skeptical world, is of significance, as is the fact that the more one studies the really authoritative information about Central Asia, the less can one find in anything H. P. B. wrote about it any inaccuracy whatever. In point of fact, she did not say so much as is popularly supposed; a great deal of what she is thought to have said, was added to her philosophy free of charge by friends and admirers. When H. P. B. is accused of "inaccuracies," her students should demand that they be pointed out. By this process much of interest concerning human nature, as well as other things, would be learned.

UNEDUCATED GRADUATES

Everett Dean Martin, director of the People's Institute and the Cooper Union Forum, author of "The Behavior of Crowds," and "The Meaning of a Liberal Education," expresses himself truthfully but unpalatably regarding our present so-called methods of

education. He remarks that the educator should try to tell *how* to think, and that no man is educated until he acquires an open and inquiring mind. This idea, of course, is radically opposed to our present methods of teaching people, not how to think, but what to think. American schools, he says, "have confused propaganda with education, and that propaganda prescribes ready-made opinions and seeks to discourage activity of mind." Both these statements are painfully true. The reaction against classic education, he says, has gone too far—people do not learn to read good books, but turn to the tabloids and "confession magazines" for their knowledge of life.

Mechanical Method

> "To be sure, the curricula of our high schools still require the reading of certain masterpieces of literature. I remember a young man telling me that he had read Whittier's "Snowbound" in school and had hated it. Probing of his antipathy revealed that his teacher had forced him to analyze the construction of every adjective and adverb in the poem and had failed completely to point out the meaning of the words strung together in grammatical structure."

Those of us, who during our school days, have had some of the most inspiring classics in the language ruined for us by this exact method, inflicted by teachers lacking all poetical imagination and possessing stereotype minds, can appreciate this. Some of his remarks are bitter but highly justifiable.

Educated Starvism

> "The vulgar tastes of our high school educated citizens are emphatically demonstrated at the times of sensational murder trials. The circulations of the newspapers which detail the gory details, triple and quadruple. I have heard college students read the court testimony of such shabby affairs as the Halls-Mills case or the Snyder-Gray murder aloud to each other on the way to classes with great gusto. It was "hot stuff," a "good show." Their avid curiosity about ugly, sordid details would have shocked an illiterate peasant who had never enjoyed intellectual opportunities.
>
> At salacious trials, clergymen, actresses and reformers appear as reporters to bask in the light of reflected publicity. This sort of propaganda which is swallowed so greedily by the "educated" public, harks back to the Roman holidays of the declining empire when the intelligent few ruled the mob by bread and circuses . . .
>
> In America we have thrown over the moral and intellectual ballast that served other generations; and we have nothing to

take its place. Even religion now makes use of high powered salesmanship and puts itself on the same spiritual level as those advertisers who seek to "educate" the public to smoke a certain brand of cigaret. By use of the sensational, by appeals to intolerance, ministers of the gospel attempt to popularize religion. Our political opinion is manufactured; and now we find that the electric power companies have been invading the schools of the country with their propaganda."

As to the last, of course, since *all* the interests—especially the politico-religious—invade the schools with their propaganda, it would hardly be fair to discriminate against the electric power companies.

COUNTER EFFORTS

Dr. Martin concludes somewhat hopefully:

"The most encouraging angle of the educational situation in the United States to-day is the interest in correspondence courses and in lecture forums . . .

There are thousands of men and women who have completed the formal education offered by schools and colleges and find that their minds are filled with speculations. They wish to read, to discuss and to arrive at independent conclusions by examining life's problems critically. They are the hope of the Nation—the bulwark against the stultifying tide of propaganda, vulgarity, sensation-seeking and mental stagnation that has swept over this country. They are keeping alive our civilization in spite of our expensive institutions for 'practical education.' "

CARRIERS OF THEOSOPHICAL IDEAS

"It regards as Theosophists all those engaged in the true service of humanity."

Lodges and classes and magazines are not all there is of the Theosophical Movement; nor is the Theosophy contained in the formal doctrine all that is known of it in the world; many men are Theosophists under diverse labels or none. Among such is to be numbered Angelo Patri, whose pithy remarks seldom lack the seed of the Theosophic spirit. As for instance, speaking of the dark place through which every soul worth its salt must pass:

"Hold your stride and keep on. There is one with you, although you feel so alone. You scarce know him, because out there, you were so busy making him. Here in the silence and loneliness, he rises to meet you.

The patience you learned by waiting on life, whose measured progress you could neither hurry nor hinder, is in his face, and it is as the patient power of the waiting sea.

Endurance that you wrested from the hours of grilling labor,

nerve him now, and his strength is the sure might of the mountains.

Righteous anger that bit into your dull flesh and burned down the barricades of selfishness, flames in defiance from out his burning eyes.

The will that strove and would not be at rest rides him now like a god of the whirlwind.

You are not alone. You are with your Self, that elemental being of sea and mountain and tempest and fire. The spirit of man is bearing you up and carrying you on. You have passed the Lonesome Place, forever. You have found your Self."

It is not possible that this should be the meaningless verbiage of a rhetorical poet—that disappointing mockery of the spirit of knowledge so often found as beautiful and as unsubstantial as the glance of moonrays from rippling water. This is knowledge, knowledge pertaining to that same "elemental being;" and is "that which was his in former births."

Other Remarks

Idwal Jones advised a lawyer friend not to read a forthcoming "outline of religion" because he lacked imagination. He remarks that said friend has read every outline printed since Wells started the craze, and can talk on anything from Confucius to the peculiar wing-cases of lady-birds, but is no wiser than before. He says of his friend that:

"With brains half baked, he is sinking under a vast burden of excessive facts, and soon it will be all up with him."

Mr. Jones' criticism of outlines is that they are handy but usually create a false idea that wisdom is easy to get, whereas wisdom has to be scratched for deeply and for years. Mr. Jones remarks that in spite of half a dozen popular books on the subject of electrons, leading most of those who read them to think they have a thorough understanding of the subject, the facts are still contained in a four-page pamphlet in the files of learned societies and in the notebooks of some scientific men who hope that some day they will be able to understand them.

More "slosh," he remarks, is written about psychology than anything else. One book last year brought its author $10,000., and "was full of windy statements and nonsense, the only good thing in it being a chapter lifted out of a book on mind by a French professor, which had not brought its author more than $50.00 in five years."

Good teachers, says Mr. Jones, are getting scarce. Many of them succumbed shortly after the "Outline of History" came out, and some have become automata working to a clock in schools.

THESE SCIENTIFIC HOPES

We have been regaled *ad nauseam* with the aims of various scientific expeditions to miscellaneous parts of the world, whose "hopes" are to prove this or that—principally the animal or "ape-like" descent of man. In point of fact "hopes" should have no part in the scientific attitude; the scientist should hope for nothing whatever except the act on his part of being loyal to truth *wherever* it may lead—the destruction of a revered and widely-held theory is as much an advance in knowledge as anything else, and should be so regarded. Without doubt many scientists, *intellectually* recognizing this modulus, would claim it for science and aver their "hopes" the creation of the exuberant reporter. Nevertheless, to one knowing the scientific mind at close quarters it is very likely to be, under the surface of impersonality, as ridden with beloved creeds, and fondly cuddled hopes for the vindication thereof, as that of the "fundamentalist" is with wishes that the Garden of Eden might be unearthed, fossilized, "flaming sword" and all.

A NEW VARIETY

It is a refreshingly new variety of "hope" with which Prof. Ivar Broman, of Lund University, Stockholm, set sail for East Africa. (Press of April 15, 1929). For he "hopes to prove that man did not descend from the monkey, but had an origin all his own." The principal reason that such proof has not yet been found happens to be that few qualified scientists have heretofore either hoped or desired to find it; for Heaven knows it is objective enough, not merely in the rocks but in the frame of man as well as his mentality. In fact it was found so as long ago as the days of de Quatrefages.

It is only a matter of time until the fact—now suspected and advocated by many real scientists—is recognized. That recognition will be delayed many years, during which time evolution will be at loggerheads with itself, by the indubitable *kinship* between man and the anthropoids.

But there is absolutely no more sense in ascribing that relationship to a *descent* of man from the ape, than there would be in setting forth the similarities between a white man and a mulatto as proof of the descent of the white man from the negro. In fact the cases are parallel, and the same unclean Karma holds sway over both.